

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. O, you the prophet: wherefore [you [s]] illegitimize what Allah legitimated for you [g]; *tabtaghey* ([you [s]] *earnestly-quest*) your [t] spouses' gratification and Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).	يَٰٓأَيُّهَا ٱلنَّبِيُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَۖ تَبۡتَغِي مَرۡضَاتَ أَزۡوَٰجِكَۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ ١
2. *Qad* (*already an affirmatively*) ordained Allah for you [b] your [n] *ayma'ne* (*oaths*) dissolution; and Allah (*is*) your [n] Guardian and He (*is*) The Omniscient The *Hakeemo*[1] (*infinite hekmah*[2] *Possessor*).	قَدۡ فَرَضَ ٱللَّهُ لَكُمۡ تَحِلَّةَ أَيۡمَٰنِكُمۡۚ وَٱللَّهُ مَوۡلَىٰكُمۡۖ وَهُوَ ٱلۡعَلِيمُ ٱلۡحَكِيمُ ٢
3. And *edh* (*whereas*) *asarra* (*divulged/imparted a secret*) the prophet to some (*of*) his spouses a *Hadeethan*[x] (*statement by The Prophet*)[x]; then *lamma* (*when/whence*) she *nabba'at* (*had informed she by piece-of-significant-and-availing-news*) by it [x] and manifested him Allah on it [x] [*he*] apprised some (*of*) it[x] and [*he*] shunned *a'n* (*off*) some; then *lamma nabba'aha* (*he informed her by piece-of-significant-and-availing-news*) by it [x] she said: who[a] *nabba'a* you [g] this; Said [*he*]: *nabba'a* me The Omniscient The Proficient.	وَإِذۡ أَسَرَّ ٱلنَّبِيُّ إِلَىٰ بَعۡضِ أَزۡوَٰجِهِۦ حَدِيثٗا فَلَمَّا نَبَّأَتۡ بِهِۦ وَأَظۡهَرَهُ ٱللَّهُ عَلَيۡهِ عَرَّفَ بَعۡضَهُۥ وَأَعۡرَضَ عَنۢ بَعۡضٖۖ فَلَمَّا نَبَّأَهَا بِهِۦ قَالَتۡ مَنۡ أَنۢبَأَكَ هَٰذَاۖ قَالَ نَبَّأَنِيَ ٱلۡعَلِيمُ ٱلۡخَبِيرُ ٣
4. *En* (*if*) both repent to Allah then *qad* (*already and affirmatively*) *ssaghat* (*fondlingly inclined*) hearts (*of*) you both; and *en* you both mutually back over him, then verily Allah, He (*is*) his Guardian and *Jebreel* (*Gabriel*) and the believers' righteous and the angels after *tha'leka* (*afar-that-it/*)[x] (*are*) backers/supporters[3].	إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدۡ صَغَتۡ قُلُوبُكُمَاۖ وَإِن تَظَٰهَرَا عَلَيۡهِ فَإِنَّ ٱللَّهَ هُوَ مَوۡلَىٰهُ وَجِبۡرِيلُ وَصَٰلِحُ ٱلۡمُؤۡمِنِينَۖ وَٱلۡمَلَٰٓئِكَةُ بَعۡدَ ذَٰلِكَ ظَهِيرٌ ٤
5. *Asa* (*craving a deed beyond one's means that, may*) his Lord *en* (*if*) divorced you [y m] [*he*] to substitute (*for*) him wives *khayran* (*choicer/superior/worthier*) than you [y m] she-Muslims she-believers *qa'netaten* (*she: devotedly-obeyers/submitters*) she-penitents she-worshippers *sa'eha'ten*[4] (*she-travelers/she-they that fast*) widows and virgins.	عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبۡدِلَهُۥٓ أَزۡوَٰجًا خَيۡرٗا مِّنكُنَّ مُسۡلِمَٰتٖ مُّؤۡمِنَٰتٖ قَٰنِتَٰتٖ تَٰٓئِبَٰتٍ عَٰبِدَٰتٖ سَٰٓئِحَٰتٖ ثَيِّبَٰتٖ وَأَبۡكَارٗا ٥
6. O you who[r] they[z] believed: let-guard you[z] your[n] selves[w] and your[n] families (*from the*) Fire[w] its[w] fuel[5] (*is*): the mankind and the stones; on it[w] angels harsh, hard; not disobey they[z] Allah what [*He*] commands them; and they[z] do what (*is being*) commanded they[z].	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قُوٓاْ أَنفُسَكُمۡ وَأَهۡلِيكُمۡ نَارٗا وَقُودُهَا ٱلنَّاسُ وَٱلۡحِجَارَةُ عَلَيۡهَا مَلَٰٓئِكَةٌ غِلَاظٞ شِدَادٞ لَّا يَعۡصُونَ ٱللَّهَ مَآ أَمَرَهُمۡ وَيَفۡعَلُونَ مَا يُؤۡمَرُونَ ٦

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[1] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"
[2] See the *Lexicon* attached to this *Translation* for "*hekma*!"
[3] The word "ظهير" is a plural of "ظاهر!" See التاج!
[4] The word "سائحات" could *also* mean *they who fast*, hence, "[*she-*]*fasts*!" See اللسان!
[5] The word "الوَقود، بفتح الواو" is firewood, but also it could mean any fuel! See اللسان!
* "نَصوحاً"=*nassohan*=صيغة مبالغة=*intensive* format; so: *absolutely relentlessly and sincerely*! See الدر المصون لاحلبي

7. O you who[r] unbelieved they[z]: let-not apologize you[z] today; verily only (*to be*) requited you[z] what were you[c] working you[z].	يَٰٓأَيُّهَا ٱلَّذِينَ كَفَرُواْ لَا تَعۡتَذِرُواْ ٱلۡيَوۡمَ إِنَّمَا تُجۡزَوۡنَ مَا كُنتُمۡ تَعۡمَلُونَ ۝٧
8. O you who[r] they[z] believed: let-repent you[z] to Allah a repentance-she[y] *nassohan** (*absolutely.relentlessly.and-sincerely*)[x]; *asa* (*craving a deed beyond one's means that-/may*) your[n] Lord that [*He*] expiates *a'n* (*off*) your[n] *sayye'aa'te*[w] (*demeritorious-deeds*)[w] and [*He*] admits you[b] (*into*) paradises[w]/gardens[w] run[w] from under it[w] the rivers, day not disgraces Allah the prophet and whom[r] believed they[z] with him; their illumination[x] treads[6] between their hands[w] and by their *ayma'ne* (*right-sides*); they[z] say: (*O*) our Lord let-conclude [*You*[s]] for us our illumination[x] and let-forgive [*You*[s]] for us; verily You[g] (*are*) over every-thing (*is*) Omnipotent.	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ تُوبُوٓاْ إِلَى ٱللَّهِ تَوۡبَةٗ نَّصُوحًا عَسَىٰ رَبُّكُمۡ أَن يُكَفِّرَ عَنكُمۡ سَيِّـَٔاتِكُمۡ وَيُدۡخِلَكُمۡ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ يَوۡمَ لَا يُخۡزِي ٱللَّهُ ٱلنَّبِيَّ وَٱلَّذِينَ ءَامَنُواْ مَعَهُۥ نُورُهُمۡ يَسۡعَىٰ بَيۡنَ أَيۡدِيهِمۡ وَبِأَيۡمَٰنِهِمۡ يَقُولُونَ رَبَّنَآ أَتۡمِمۡ لَنَا نُورَنَا وَٱغۡفِرۡ لَنَآ إِنَّكَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ۝٨
9. O, you the prophet: *jahid* (*let-exert [you*[s]*] your*[t] *utmost mental, physical and possessional efforts fighting/striving in Allah's cause*) the unbelievers and the hypocrites and let-harshen [*you*[s]] on them and their abode-/lodging (*is*) Hell[w]; and wretched (*is*) the destiny.	يَٰٓأَيُّهَا ٱلنَّبِيُّ جَٰهِدِ ٱلۡكُفَّارَ وَٱلۡمُنَٰفِقِينَ وَٱغۡلُظۡ عَلَيۡهِمۡ وَمَأۡوَىٰهُمۡ جَهَنَّمُ وَبِئۡسَ ٱلۡمَصِيرُ ۝٩
10. Struck Allah a parable/example for whom[r] unbelieved they[z] *Noohen's* (*Noah's*) woman and *Lotten's* (*Lott's*) woman both were[y] under *abdaine*[7] (*twain: worshippers-/submitters/slaves*) of Our *eba'de* (*worshippers/submitters-/slaves*) *ssa'lehayne* (*both righteous*); so both betrayed[w8] them both; then not [both] enriched[9] *a'n* (*off*) them both of Allah a thing; and (*had been*) said: let-enter you both, The Fire[w] with the enterers.	ضَرَبَ ٱللَّهُ مَثَلٗا لِّلَّذِينَ كَفَرُواْ ٱمۡرَأَتَ نُوحٖ وَٱمۡرَأَتَ لُوطٖ كَانَتَا تَحۡتَ عَبۡدَيۡنِ مِنۡ عِبَادِنَا صَٰلِحَيۡنِ فَخَانَتَاهُمَا فَلَمۡ يُغۡنِيَا عَنۡهُمَا مِنَ ٱللَّهِ شَيۡـٔٗا وَقِيلَ ٱدۡخُلَا ٱلنَّارَ مَعَ ٱلدَّٰخِلِينَ ۝١٠
11. And struck Allah a parable/example for whom[r] they[z] believed, Pharaoh's wife, *edh* (*whereas*) said-she[y]: my Lord, let-construct [*You*[s]] for me *enda* (*by munificence/by Rule*) Your[g] a house in the Paradise[w] and *najjene* (*let-iteratively deliver me* [*You*[s]]) from Pharaoh and his work; and *najjeyne* (*let-iteratively deliver me* [*You*[s]]) from the people, the *dha'lemeena*[10] (*injustice-doers*).	وَضَرَبَ ٱللَّهُ مَثَلٗا لِّلَّذِينَ ءَامَنُواْ ٱمۡرَأَتَ فِرۡعَوۡنَ إِذۡ قَالَتۡ رَبِّ ٱبۡنِ لِي عِندَكَ بَيۡتٗا فِي ٱلۡجَنَّةِ وَنَجِّنِي مِن فِرۡعَوۡنَ وَعَمَلِهِۦ وَنَجِّنِي مِنَ ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ ۝١١
12. And *Mariam* (*Mary*) *Omran's* daughter, which[u] *ahssanat*[11] ([*she*] *absolutely-secured*) her *farja*[x12] (*sleeve/anterior anatomy*)	وَمَرۡيَمَ ٱبۡنَتَ عِمۡرَٰنَ ٱلَّتِيٓ أَحۡصَنَتۡ

[6] The word "سعى" has *several* meanings, *depending on the context*: (1) "بمعنى عدا دون الشدّ," i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى," i.e. treaded = walk on, over, or along, as in *this context*; (3) "عمل باجتهاد," = endeavored, i.e. *he made conscientious or concerted effort toward an end*; (4) "بمعنى قصد" intentionally treaded! When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الام!" See اللسان, and الصائر!

[7] The word "*abdain*" = "twain slave," the *denotation* of the word "*slave*" is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*! See the *Lexicon* attached to this *Translation* for an elaboration!

[8] Their "*betrayal*," Qur'an commentators say, was in *religion*, as both *calumniated* and did *not* believe their husbands!

[9] That is suffices, as the word "يغني" in "يغنيا" carries double meanings: (1) enriches and (2) suffices!

[10] The "ظالمين" = "the injustice-doer," as "ظلم" = "injustice!" See the *Lexicon* attached to this *Translation*!

[11] That is absolutely shielded and protected!

[12] The word "*farja*[x]"= "فرج" has several meanings: (1) any *slit/gab* which separates two parts; (2) any *opening* in a mountain or the cloud; (3) a *gap* into a protective wall; (4) the *external genital of the human being*, and some time the word could be said to indicate the *anterior* or the *posterior* aspects of the genitals; (5) every "*opening*" between two parts could be referred to as "*farja*[x]!" In this case, and Allah knows best, she (peace be upon her) secured and protected what applies in (4) as most commonly understandable, i.e. maintaining her chastity. However, there are

so We blew in it [x] of Our *Ruo'he* (*Mercy/Revelation-/Arch Angle Gabriel/Soul*); and *ssaddaqat* (*affirmed as credible* [*she*]) by her Lord's words and His books; and was-she [y] of the *qaneteena* (*devotedly he: obeyers-/submitters/supplicants*).	فَرْجَهَا فَنَفَخْنَا فِيهِ مِن رُّوحِنَا وَصَدَّقَتْ بِكَلِمَٰتِ رَبِّهَا وَكُتُبِهِۦ وَكَانَتْ مِنَ ٱلْقَٰنِتِينَ ﴿١٢﴾

many Qur'an commentators who maintain that the "*farja*[x]" here refers to the "sleeve" in her garment which she secured from Gabriel (peace be upon him) as she did *not* know who he was! So the "blowing was in her "sleeve!" Why would "*blowing in her sleeve*" cause her to become *pregnant*? Well, the *whole creation of Son of Mary* is a *miracle in and of itself*! Consider that Allah had created (1) *Adam out of nothing*; and (2) had created Eve (a *female*) out of Adam (a *male*); and (3) Son (a *male*) of Mary (a *female*); and (4) *all other male/female creations* out of *mating* between a male and a female, by *Ordinance* of Allah! Hence Allah's miracles are *boundlessly infinite*!

Note: what is of interest here with respect to the word "*farj*" is that in the *Old Testament* (presumably the Torah) of the Bible, King James Version, (Job 5:4) it is stated: "how can he be clean *that* is born of a woman?" (Emphasis is original)! And also in (Job 14:4) where it is stated: "Who can bring a clean *thing* out of an unclean? Not one,…" (Emphasis is original)! This indicate that a Deity cannot be "born of a woman," and nor "a clean *thing* can be brought out of unclean." Obviously a "*deity is clean*" and that can *not* be brought through the canal of *excreta*! Christians in general believe that "Jesus" is "God incarnate," hence they consider him their *Lord* in the sense of *Divinity*, i.e. *Jesus is God*, in their theological doctrine! Although various authors of the New Testament are not unanimous as to "how" the "incarnation" took place, but all say it did! See *Mercer Dictionary of The Bible*, Watson E. Mills, General Editor, Mercer University Press, Macon, Georgia.